



VOL. I.

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NO. 24.

LITERARY.

For the Banner of Progress.

The Last Kiss.

The last kiss you gave me,
When bidding adieu,
Lies yet warm on my lips,
While I still think of you;
And though it is Monday,
Only one day since Sunday,
Yet still I am longing
To see somebody—somebody!

The warm grasp of the hand
Can in no way compare
With the strength of a kiss,
If love places it there;
For though it is Monday,
Only one day since Sunday,
Yet still I am longing
To see somebody—somebody!

Though a kiss oft betrays—
Now, pray do not start!
For the last one you gave me
Came right from your heart;
So, if it is Monday,
Only one day since Sunday,
Yet still I am longing
To see somebody—somebody!

Yes, 'twas right from your heart,
And in love it was meant;
At least I believe it;
And so now I'm content;
And though it is Monday,
Only one day since Sunday,
Yet still I am longing
To see somebody—somebody!

On the deck of the boat
I am thinking of home;
Though many are with me,
Yet my heart is alone;
Although it is Monday,
Only one day since Sunday,
Yet still I am longing
To see somebody—somebody!

Be it ever so pleasant
At home or abroad,
If somebody's absent,
I'm all, all alone;
And if 'twere aye Monday,
And never come Sunday,
I should certainly die
To see somebody—somebody!

writers never supposed that A D a M and J S E (vulgarice, Adam and Eve) could by any possibility have been of any other than of the white type—in short, Hebrews, Abrahamites, like themselves, these aforesaid writers." We find, therefore, notwithstanding the exalted claims vouchsafed for the Bible as plenary inspiration, that it cannot bear the light of free criticism, but, like all else of mere pretense, withers under the scrutiny of close investigation, aided by the presence of sound reason. It may not be considered altogether labor lost to show that, since the English version was issued under the broad patronage of King James, liberties have been taken with the Bible of a character quite unwarranted, and greatly at variance with the notion that those persons who have tampered with it had any sort of conception that the book was from plenary inspiration in the sense claimed for it by theologians and credulous dogmatists. "When the King James Bible made its appearance in 1611-13 in its English dress, it was vastly different affair in matter and general appearance from what we see it at present. An original copy is to be found in the British Museum, in which is contained a memorandum, by the Rev. Dr. Horne, to the effect that the title pages are of the primary edition of the year 1611, but that the rest appertains to that of 1613. The whole folio is printed in black-letter. Its frontispieces are said to be literary gems, portraying the symbolism of Europe's then existing age of astrological-theological emblems. The title-page of the Old Testament is embellished by vignettes, among which figure the Lion, Man, Bull, and Eagle; ancient signs for the solstices and equinoxes. Moses is represented as in Michel Angelo's statue, with his characteristic horns, according to the Hebrew Vulgate Exodus, chapter 34, verses 29, 30, 35. The zodiacal-heraldic arms of the twelve tribes of Israel are also preserved; together with a variety of other symbols, archaeologically precious. That of the New-Testament is still more curious, inasmuch as it exhibits the esoteric transmission (perceived even as late as at that time by learned reformers in England) of certain antique symbolisms of Hebrew Scriptures into those of the Orientalized Greeks or Hellenized Jews. The four solstitial and equinoctial signs of the four seasons remain, but are now attached to the figures of the four Evangelists; while the zodiacal-heraldic arms of the twelve sons of Jacob, (Genesis, chapter 49, v. 1 and 28), whence the twelve Tribes of Israel, lie parallel with and officiate as pendants to the twelve Apostles, each with his symbolic relation to the twelve months of the year, etc.; the whole, indeed, saving its uncouth artistic execution, so vividly solar and astral in conception, as to betray that primeval Egypto-Chaldaic source, whence students of hieroglyphical and cuneiform monuments, exhumed and translated more than two centuries subsequently to the publication of our English *editio princeps*, now know that the types of this imagery are derived. The reader, who seeks throughout our modern editions in vain for the once-concealed embellishments of ages past, may now perceive that we are not altogether ill-advised when hinting that great liberties have been taken with the authorized English Bible between A. D. 1611, era of its first promulgation, and those copies ostensibly represented at the present time to be its linear and unmitigated offspring. Theologically, however, these variants through omission or commission are not of the same importance as they seem to be archaeologically, nor need we dwell upon them now. The accuracy of this English version, and its fidelity to the original Hebrew and Greek MSS., must rest upon the opinion we can form of its translators, legalized by the royal seal and confirmed by an act of Parliament."

J. D. PIERSON.

THE NEED OF A NEW RELIGION.

NUMBER ONE.

The religious development of our time is far in the rear of politics, science, art, literature, and the general intelligence of the people. While they have gone forward, rapidly borne on the flood-tide of modern progress, religion has been held in check by the chains thrown around it, composed of the creeds and dogmas of the Church, forged in a dark and barbarous age, and riveted by the doctrine, ever dear to the sectarian, of the authoritative inspiration of Scripture. The universal complaint of the clergy, of the general tendency to skepticism, is but a tacit acknowledgment that the independent thinkers of the time do not receive the Church theology; and in these days of public schools and daily papers, the steps between the leading thinkers and the general public are soon taken. The misfortune of the Church is, that the people are right and she is wrong. She cherishes, with the tenacious grip of a drowning man, the falsities in her basic principles and belief. Thus the Church, whose office it is to quicken the conscience and cultivate the moral faculties of humanity, is shorn of her power by reason of the rottenness vigilantly guarded, at the very foundation of her superstructure. For this state of things the Church was not in fault in her inception. She was established according to the best light of her saintly founders, and has done her part to bring forward humanity to its present intellectual and moral status. Although as well adapted as was to be expected to the needs of the age of her inception, the Church did not possess those powers of expansion necessary to adapt her to those needs of mankind which nearly twenty centuries of progress have developed. The Church takes her iron-bedstead theology to savages in their primeval forests, and, if too long, they must be stretched to its length; and if the most enlightened nations have outgrown its unyielding limits,

they must be cramped thereto, even at the expense of destroying Nature's fair proportions. For this crime against humanity the prevalent religion is doomed to pass away in the onward progress of the future, and be replaced by a system of religion which, in its belief, in its order of public exercises, and in its institutions, shall be adapted to the needs of the American people, and command their profound convictions of the truth of its fundamentals. It can but exert a very unfavorable effect on the morals of a people, when the principles of progressive science are found to conflict with the cherished dogmas of religion; and when the most candid and reflecting youths, during their educational course, are forced to conclusions at variance with dogmas taught in the sacred name of religion. These cases are probably the rule rather than the exception.

It may be well to give here a brief statement of the popular theology of the more orthodox churches. I shall not quote from the confessions of faith, or the standard of belief held by any particular church. Such quotations would be too extended, and it is confidently believed would not be more favorable to the Church than this condensed statement. I would state the current theology thus:

The Bible, excluding the Apocrypha, was given by inspiration of God, to be a perfect rule of religious faith and practice, to all subsequent generations of men on this earth. God created the world, including the earth, sun, moon, and starry firmament, in six days, and rested on the seventh. He created the female from a rib taken from the side of the male. Satan, God's mortal enemy, in the guise of a serpent, enticed Eve to partake of certain forbidden fruit, and also to give to her husband; by which inconsiderate act the whole race became cursed by moral depravity—an inherent tendency to vice and dereliction. Matters went on as might have been expected for the space of about four thousand years, when, as a partial remedy of the unhappy state of affairs, God, the universal Father, gave his Son, the second person in the Deific trinity, who, begotten of the Holy Ghost or third person of the trinity, and born of the Virgin Mary, assumed the human form, lived the life of a reformer, submitted to an ignominious death, whereby Divine vengeance or justice was satisfied, and a sinking fund of supererogation or virtue created, sufficient to cancel the debt created in all mankind by the aforesaid depravity and the voluntary sins resulting therefrom. That this vicarious atonement, or sinking fund, can only be drawn upon by each individual on certain conditions, one of which is, the belief of, or assent of the intellect to, certain propositions. That to effect this, the Holy Ghost was given to influence people to accept the terms of pardon, and also to counteract the aforesaid depravity by a moral regeneration, by which the subject is ticketed for heaven, some sets say without fail, others say on condition of perseverance to the end of life. That all who do not comply with the condition and avail themselves of this vicarious suffering, or substituted virtue, no matter how moral and philanthropic their lives are, at death, turned over to Satan and his imps, to be tormented endlessly in literal or figurative fire and brimstone; and that this punishment is absolutely without mitigation and without end. This latter doctrine, without a shadow of foundation in the analogies of nature—alike derogatory to God and degrading to man—is abandoned by some of the more progressed but smaller sects; and for this step in the right direction they were cast out of the pale of orthodox fellowship by the more Pharisaic sects.

I say it not trivially, irreverently, or maliciously, but as a fact of solemn import, that this body of Divinity—this Church Theology—is as far from the profound reasoning, the scientific research, and the common sense of the American people of to-day, as are the Polytheistic systems of later Greece or early Rome; for they all along acknowledged one sovereign Omnipotent Deity. (*Cudworth's Intellectual Philosophy*.) A man of the people, in full sympathy with their intellectual and spiritual life, told me he did not think one in ten really believed the foundation dogmas of popular theology, although many were under the influence of ideas and conditions which are their logical outgrowth, and from which they know not how to escape, or to substitute such as will better meet their religious needs.

JOHN ALYN.

SPIRITUALISM.

NUMBER TWO.

The disposition to pry into the hidden, the mysterious or forbidden, seems to be a very essential attribute of human nature; so much has this been observed, that it has become universally proverbial, and is the foundation of many curious tales. Where is the child who has not sympathized with the unfortunate wife of Blue Beard, in her distress, brought about by not being able to resist the temptation of peeping into the one forbidden room? We have all heard of Eve's curiosity—her daring act in the pursuit of knowledge, and its mournful consequences. The Arabian Nights Entertainments, too, are full of such stories; every one remembers Habib, and the wonderful perils he had to encounter and overcome, in his determina-

tion to penetrate the bowels of the earth, to the rooms which contained the treasures of magic and power of the great Solomon. To the Mrs. Blue Beards, Eves, and Habibs of fable, history adds the names of many ever-to-be-remembered noble men and women, who, in every age, have despised the obstacles which forbid the acquisition of knowledge, whether they consisted in superstitious ignorance and bigotry, or in the natural difficulties which oppose every one who attempts to penetrate into and expose Nature's well guarded secrets, which declare there is no royal road to knowledge. Those are the "genii, and frightful monsters" of fable, who guard the caverns where Nature's treasures lie, and the enemies the student who learns of Nature must encounter, if he, like a true knight errant, be faithful to the duties he thus imposes upon himself; and being sacrificed to these monsters, the names of such are held afterwards in remembrance by a grateful world. Galileo, Luther, Columbus, Watt, Franklin, and Paine, are the representatives of a class of men who have explored untried and forbidden paths in heaven above, in the earth beneath, and in the water underneath the earth, and revealed secrets, which priests, in their ignorance or bigotry, said only belonged to the Lord; men who dared to be wise above what is written, and are deservedly immortalized in the world's memory.

Monopoly of anything, and selfish aggrandizement, are deplorable evils, but they assume their worst aspect when they appear in the domain of the religious or spiritual. Speaking of those monopolizers of priestly power, like Moses, a speaker in the House of Commons, in Great Britain, once eloquently said: "Surely if there is one truth to which the history of nations has more loudly, more feelingly, more convincingly spoken than another, it is this—that the progress of society is by no class so instinctively, so successfully obstructed, as that by a State priesthood; it matters nothing what may have been their creed, Catholic, Protestant, or Presbyterian, (and we may add, Jewish,) they have always been the aptest tools of despotism. No servants of oppressive government have ever done their work with such a zest as they. Nor is this wonderful; covering their own pretensions, as ministers of God, with the mantle of civil authority, and identifying the validity of their message with the sanction it has received from the secular magistrate, it is plain that all their earthly interests are bound up with the ruling few, rather than the suffering many. It is their business to render oppression safe by pleading in its favor the will of Heaven; to poison conscience, and stifle inquiry; to hunt down all intellectual independence; to hinder the diffusion of knowledge; to wink at aristocratic vices; to stow up all kinds of monopoly; to fester into gigantic strength the spirit of intolerance." Mankind can have no greater enemy than Moses, even after he has been filtered through Jesus, Paul, and Martin Luther.

J. W. MACKIE.

TEMPERANCE.

I would like to say a few words upon the subject of temperance, and temperance as I understand it; not merely the abstaining from the use of intoxicating liquors, for that is but one form of the evil, though generally conceded to be the worst. Excess in *anything* is certainly intemperance, and although a man may never taste liquor, he may yet be anything but a temperate man. The use of tobacco, for instance, may prove quite as deleterious to the health and constitution as excessive indulgence in bad whisky—indeed, I am inclined to think the whisky least injurious of the two, because tobacco is used so much more constantly, and the brain has no time to recover, in even a slight degree, from its narcotic effects. We all know that tobacco injures the digestive organs, and that nearly all who use it become pale, thin, and nervous, because the juices which should go to nourish and build up the system are diverted from their proper uses, and are wasted in that most filthy and disgusting habit of expectoration, which becomes a necessity to the tobacco-user. Many of the most eminent physicians have, after the most careful study and observation given it as their opinion, that the use of tobacco produces general debility of the nervous system, softening of the brain, and, in many cases, hopeless insanity. One eminent authority says: "Tobacco is well known to be a powerful vegetable poison; a few drops of the essential oil will extinguish life in man and many animals, if taken into the stomach; in substance, a very small portion of the leaf is sufficient to bring on nausea, vomiting, accompanied with great weakness, and a cold, death-like sweat. Many persons have actually been killed by an incautious employment of it." "The drain of the juices by tobacco has a tendency to injure the muscles of the face, to render them placid, to frown and corrugate the skin, and to give a gaunt, dry, withered, and jaundiced appearance to the human face." "The oil of tobacco is a mortal poison when applied to the open vessels of a wound, causes headache, weakness of the nerves, soreness of the eyes, restlessness, palpitation of the heart, impairs the memory of those who use it, weakens all their intellectual powers, and sends down its influence to posterity—so that the children of those who use it to excess are liable to insanity and a variety of nervous diseases." "To every organ it touches, it is a rancid poison. Smoking and chewing tobacco, by rending water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits; and my candid opinion is, that the use of tobacco is the greatest

The European, after he accepted the Jewish faith as amended by Jesus and Paul, sank into the utmost deplorable ignorance and superstition, enjoying at the same time all the light the law and the prophets could bestow upon him.

Says Draper: "Through the reign of Valentine, the ancient gods, whose existence no one seems ever to have denied, were now thoroughly identified with demons; their worship was stigmatized as magic. Against this crime, regarded by the laws as equal to treason, a violent persecution arose. The force of this persecution fell practically upon the old religion, though nominally directed against the 'black art'; for the primary function of paganism was to foretell future events in this world, and hence its connection with divination and its punishment as magic. * * * In this, the hand of the civil power assisted. It was

THE BANNER OF PROGRESS.

CORRESPONDENCE.

LETTER FROM OREGON.

PORTLAND, OR., June 8, 1867.

EDITORS BANNER OF PROGRESS.—As I intimated to you in my last communication, the *Pacific Christian Advocate* has continued, instead of advocating an open and free discussion of the merits or demerits of our cause, to give quotations from professed Spiritualists, and conclusions drawn and contorted to suit its own purpose. Its articles excel everything in falsehood and slander that ever emanated from a religious publication against our doctrines. The Secretary of our Society was authorized to request the editor to allow Mr. Todd the privilege of answering through his columns. This was denied him, and, in consequence, Mr. Todd is going to review those articles on Sunday evening, and subsequent ones in the future. We are sure to have a jam, as a great deal of dissatisfaction has shown itself amongst the Church people, on account of the inability of their pastors to meet an honest opponent; for as such they are willing to acknowledge Mr. Todd by this time. They say now, "We may differ from him in many particulars, but we must give him credit for candor and honesty of purpose." A gentleman, not a Spiritualist, answered my inquiry, why Mr. Todd's challenge was not accepted, by briefly reiterating what he had said some time ago to a most zealous Christian gentleman, namely, that, in the first place, none of their ministers had the ability to cope with him, and consequently lacked the courage to meet him in open debate; and, furthermore, that none of them were sufficiently posted in regard to the subject of Spiritualism to successfully combat it. Hence their tears. What a pitiful confession it is! And with a large and efficient Spiritual literature at their command, besides thousands of mediums—some even their neighbors and friends—to demonstrate the phenomena to their hearts' content! Indeed, their course proclaims conclusively that they dare not honestly investigate for fear of being convinced. And those are the individuals who claim to be the spiritual advisers of the people! But, thanks to the progressive spirit of our age, the people will emancipate themselves sooner or later; they will insist upon the whole truth in time, as soon as they are ready to receive it, a bigoted and mercenary clergy to the contrary notwithstanding.

H. P. CRAMER.

LETTER FROM MARYSVILLE.

MARYSVILLE, June 18, 1867.

EDITORS BANNER.—Thinking it would be interesting to your numerous readers to learn how the cause of Spiritualism is progressing in different portions of California, I will give you a few items of observation, gleaned as I have passed along through my field of labor.

Sacramento, where I lectured the last two Sundays in May, is making rapid strides in our beautiful philosophy. The Children's Lyceum, numbering now two hundred, is still increasing; which goes to show that the parents' hearts are in the good work. There is talk of building a Free Hall, and it is not all talk, either; for there has been an effort put forth to raise the money to accomplish the work, and they have already nine thousand dollars on hand. This does not look much as though Spiritualism was on the decline. Earnest and true-hearted men and women are engaged heart and hand, and their children's children will "rise up and call them blessed."

During my engagement at Sacramento, I visited Roseville, at the railroad junction—a small town with an intelligent class of people, willing to listen to lectures; and I found the BANNER OF PROGRESS a welcome guest in many of their homes. Mr. and Mrs. Thomas, Geo. Parry, and others, I found much engaged in our good cause, and willing to lend a helping hand to all speakers who may visit their pleasant little village. I had a full house, and felt well repaid for my labors.

Lincoln, a small town some twelve miles distant from Roseville, gave me a warm reception, and a crowded hall two evenings. While there, I visited the home of Mr. Whitney, formerly a resident of Sacramento. I found him and his wife true-hearted Spiritualists. Their home seemed to me like a haven of rest.

In accordance with appointment, Grass Valley next welcomed me. This is truly a beautiful mountain city. Everything and everybody seemed in motion. No dead carcasses there; and if ever there should be a shaking of dry bones, it will not be in Grass Valley. I was met with large and increasing audiences, and all listened with profound attention, evincing an eager and earnest desire to hear all that may be said on the interesting subject of spirit intercourse. Such crowded houses to hear the promulgation of the Spiritual philosophy from the rostrum would seem to indicate that church property would soon be for sale; but it would be useless for the Spiritualists of Grass Valley to buy them out, as none of them would hold the crowd that attended our lectures. They will, some time, build a free hall, not for God, but for His children; for God dwells alike in all places.

There are several good mediums in Grass Valley, and many of the citizens, both Jew and Gentile, are investigating this latest gospel of glad tidings, which the angels are preaching to the children of earth. Mr. and Mrs. Loyd, Mr. and Mrs. Delano, have tendered their pleasant homes to the speakers visiting their city, and they are truly resting-places for both soul and body.

What may be the result of my efforts in this place I cannot yet tell. I like the looks of the few Spiritualists I have met, and believe a few lectures will do the people much good. I commence a course to-morrow evening, the 14th.

I shall visit Oroville, Chico, Napa, Stockton, and other towns in this State, where my services may be needed during the summer, and perhaps Oregon in the fall. Should the friends there desire it, they may address me at San Jose, California.

I will write you from time to time, as I find that which may be interesting to you.

Yours for truth, MRS. C. M. STOWE.

RIDICULE.—Instinct teaches us that where the weapon of ridicule is powerfully employed, it is pretty plain that there is something about it that fears the application of reason; and hence reasonable people in time insist that the whole matter shall come out in its true proportions.—*Banner of Light*.

Sunday Law.

Respect for law is an excellent characteristic of Americans. Like other excellencies, however, this one has its drawbacks; it gives us an infinite number of lawyers, who are anxious to be respected and has the police regulations of a bygone era in the popular mind, with justice. No true Anglo-Saxon would complain of these things; but we, who aim only at being true men, venture to complain. We do not admire the conduct of Judge Rix in fining and casting into the streets two boys, arrested on Sunday for playing ball in the streets. We do not admire the policeman who made the arrest, notwithstanding the pleasant fiction that a policeman has two eyes for his duty, his whole-duty, and nothing but his duty. We think him either an ass or a sneak; the gentleman may take his choice. If he took his orders in the same way as an ass or a sneak, he would be compelled to fall into the two holes. For Judge Rix there is something to be said; if there is a law that boys found playing ball in the streets shall be punished, he was within the letter of the law in punishing the boys, once brought before him; and this is all we can say in favor of Judge Rix. But is it not true that if two such boys had been arrested for this same act, on Saturday, Judge Rix would have had his brains about him, and would have reprimanded the officer who had exceeded his duty. Twenty-four hours make such a difference! Yet we often see a judge or a clergyman, who overhauls himself on Saturday, and Sunday. Natural laws are not suspended on Sunday, one finds; how, then, does the ball, which is innocent on Saturday, become criminal on Sunday? Because it is the Lord's Day, and the Lord, being incompetent to prevent the resurrection, has given in the secret arms of Judge Rix. But the Judge, far from of the world though he be, dare not, for his soul's sake, sit in the seat of judgment on Sunday. We ask, therefore, with astonishment and shame, how he dare require the policeman to peril his salvation by making arrests on God's own day! Reverence says the Roman is due to children, not to boys; but the Roman does not care if a child must be arrested, he is entitled, in our Christian civilization, to an instant hearing; but these two boys, arrested on Sunday, must wait till Monday for a hearing before God's vicar, who sits in the police court. Meanwhile the policeman is eternally damned, because he has engaged in secular play on the Lord's Day. In the eyes of the Judge shall see salvation. What was the crime of the two culprits? They played ball in the streets. But the streets are public, for boys as well as for policemen. Every one may do in the streets what he pleases; he may spit tobacco juice over the pavement; he may jump over men who stand in the middle of the crossing; he may spit, bugger, etc., to turn ladies and children into the gutter; he may bully small boys; and these things, free to him at all times, he may especially do on Sunday; for we have seen them done a thousand times. For these things, hateful to every decent person, no one may be brought into court; but, by a game of巧, brings forth the hitherto invisible policeman, and the guilty are held for punishment on the morrow. Such is the law of this free land, in which there is no established church. Here every man is free to worship God as he will, or not to worship; and who told the policeman, where the pious Judge? Suppose it were mere secular play the two boys pursued on the Christian Sabbath, and the policeman, instead of arrest, "Is it secular, or not, to sit on the Potowmuk Bridge, on God's own day?" Is it secular, or not, for gentlemen of the law, and members of the Church, and judges, to frequent billiard-rooms on Sunday? Is it secular, or not, to eat fruit, and bargain with the Lord? Is it secular, or not, to sit in the high-gated walks; where are women who worship the fall young clergyman, who is so eloquent; and these rites are celebrated on Sunday, as on Monday. Where is the policeman, where the pious Judge? Suppose it were mere secular play the two boys pursued on the Christian Sabbath, and the policeman, instead of arrest, "Is it secular, or not, to sit on the Potowmuk Bridge, on God's own day?" Is it secular, or not, for gentlemen of the law, and members of the Church, and judges, to frequent billiard-rooms on Sunday? Is it secular, or not, to eat fruit, and bargain with the Lord? Is it secular, or not, to sit in the high-gated walks; where are women who worship the fall young clergyman, who is so eloquent; and these rites are celebrated on Sunday, as on Monday. 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THE BANNER OF PROGRESS.

The Banner of Progress.

SATURDAY, JUNE 22, 1867.

LYCEUM DEPARTMENT.

"Angels where'er we go attend,
Our steps, what'er befall,
With watchful care their charge defend,
And evil turn aside."

CHARLES WESLEY.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will meet on Sunday as usual, at 1½ o'clock, P. M., at Mechanics' Institute Hall, Post street, between Montgomery and Kearny streets.

"OUT IN THE COLD."

By J. S. ADAMS.

With blue cold hands, and stockinged feet,
Wandered a child in the cheerless street,
Children were many, who had been and fad,
Lovingly nestled, dreaming in bed,
Caroled their joy in a land of bliss,
With a smile, and a look of gladness,
They were warm in Humanity's fold,
But this little child was out in the cold—
Out in the cold!

Blizk blew the wind through the cheerless street,
Dashing along the cheerless street;
All the world was cold, the man, and child
Huddled along, for the storm grew wild.
They could not bear the ice cold blast,
Winter so rude on her pathway cast.
Thus it is not, when the world is enclasped,
This a little wanderer out in the cold—
Out in the cold!

She had no father—she, no mother,
Sister none, and never a brother.
They had passed on to star worlds above,
She remained here with nothing but a dove,
What wealth of joy that child could bestow!
So they went by, and worshipped their gold,
Leaving the little ones out in the cold—
Out in the cold!

Wandered she on till the shades of night
Vainly sought a shelter from the cold.
Then, with her cold hands over her breast,
She prayed to her Father in Heaven to rest.
When hours had fled, beneath the world's dark frown,
Home she had none, and she lay down—
Laid down to rest while the wealthy rolled
In carriages past her out in the cold—
Out in the cold!

The Lyceum Picnic.

On Thursday of last week, the Children's Progressive Lyceum of this city enjoyed a day's recreation at the Encinal of Alameda. It was pleasant weather, and the children were as happy as children always can be on occasions of this kind. The officers of the Lyceum exerted themselves to make the day memorable to the little ones, by feasting them upon an abundance of fruits and other refreshments, and engaging with them in their sports and amusements, with a zest that made themselves as happy as the children were. These excursions for recreation should take place often. They serve to unite teachers and children in closer friendship, and to promote that interest in the Lyceum organization, without which the most untiring efforts on the part of its friends will be lost.

A Test Communication.

The following communication, written mechanically by my hand, I send you, not from any literary merit it possesses, but because it contains a beautiful test, that cannot fail to interest many of your readers:

Mrs. M., the lady to whom the communication was addressed, buried her only child a few years before it became acquainted with her. He was a promising boy of sixteen, taught in person, and received a good education. When he was about two and a half years old, he was very fond of going down into the kitchen, where his grandma was engaged in superintending the domestic arrangements. One day she said to him, "Now, Jimmie, grandma has a bad cough, and you mustn't go into the nursery." The little fellow replied, "Damma, if I tend me up stairs, when I die and go to heaven, and I go up street all dressed up, I'll make it rain all over you."

You will see by the communication, that, twenty years after, this little boy was made, and spoke of through the land of strangers, we had no earthly means of knowing anything about it, for it lay among the sweet reminiscences of the dear little fellow's childhood, buried in the hearts of the widowed mother and grandmother, who idolized him:

I will bring you, darling mother,
From the life of my bright home,
The rarest, richest off'rings
To that mortal heart can pour.
I have a brother, and a mother,
And often leave my blist' employer,
To scatter round your earthly pathway
Some of heaven's own gladsome joy.

I've a word for dearest grandma,
'Tis a word of fondest love:
Tell her I'll make the raindrops
Fall upon her thick and fast—
She'll be glad to hear the words
Of the words I've written last.

Dearest mother, now I leave you,
Take my words of fondest love;
All too poor is this brief token,
This simple message from above.

Your own
JIMMIE.

—F. L. H. Willis, in the Banner of Light.

These little people will pester the old with enigmas reading of the "Good Book." Thus, at Orange, N. J., some children are accustomed nightly to repeat a lesson in Scripture, composed by themselves. After the older children had repeated their lesson, little Eloise (two-and-a-half years old) expressed a wish to repeat a verse, and did it, giving a new version to "My joke is easy and my burden is light," as follows: "My joke is easy and my bird is polite!"

LOST HER SIGHT.—At Bethlehem, Pa., a girl ten years old, while at school, complained of a pain in her eyes, and asked permission to go home. Her request was granted, but when she reached her home, which is only about five hundred yards from school, she became totally blind. All efforts to restore her sight have proved fruitless.

"MAMMA," said Eddie, while looking out of the window one evening during a thunderstorm, "Mamma, isn't it time for me to go to sleep? I hear God pulling out his trundle-bed for the little angels to sleep in."

"Why do you show favor to your enemies instead of destroying them?" said a chieftain to the Emperor Sigismund. "Do I not destroy my enemies by making them my friends?" was the Emperor's noble reply.

At no moment of difficulty does a husband, knowing his own utter helplessness, draw so closely to his wife's side for comfort and assistance, as when he wears a button sewed on his shirt-collar.—*Oakland News.*

SINCERITY is to speak as we think, believe as we pretend, act as we confess, perform as we promise, and really be what we would seem to be.

BORN.

In this city, June 17, to the wife of C. F. McElius, a son, in this city, June 17, to the wife of Jas. M. Rice, a son, in this city, June 17, to the wife of G. Harward, daughter, in this city, June 17, to the wife of Fred. Epting, a daughter, in Quincy, June 10, to the wife of L. C. Charles, a son, in Monek Valley, May 16, to the wife of G. Penman, a daughter, in Mohawk Valley, May 14, to the wife of George Woodward, a son.

MARRIED.

"O married love!—each heart shall own,
When two congenial souls unite,
Thy golden chain is laid with down,
Thy lamp with heaven's own splendor bright."

In this city, June 16, Chas. Louis to Amelia Heinenberger, in this city, June 16, Carsten Hildebrand to Mata Gesina Segeker, in this city, June 12, Frank H. Blanchard to Hannah T. Davis, in this city, June 13, M. L. Stangroom to Emily Stuart, in Indian Valley, June 13, Harry Firmstone to Miss Hattie Hickerson.

DEPARTED.

"Death is not dreadful; to a mind resolved,
It seems as natural as to be born!"
"Man makes a death, which Nature never made."

In this city, June 17, Mrs. Ida Dingle, aged 26 years, 10 months, and 19 days, in this city, June 17, Julia P. S., wife of Edgar W. Steele, aged 27 years.

In this city, June 17, Elizabeth Costigan Paton, aged 21 years.

In this city, June 13, James Mead, aged 5 years.

In this city, May 13, Estefana Steimiger, aged 26 years.

In this city, May 13, Mary Conner, aged 67 years.

In this city, May 13, Mrs. McDonald.

In Alameda, June 13, A. J. Morgan.

A Challenge to the Clergy.

To the Clergymen of the Pacific Coast:

REV. GENTLEMEN.—I hereby extend a challenge to any one of you whom your religious organization will endorse as being capable of defending your articles of faith, to meet me either in this city or in Sacramento, San Jose, Marysville, or Napa City, in oral discussion on the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?

I taking the affirmative, you the negative. Discuss two days.

2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?

You to take the affirmative and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

The following personal invitation has also been addressed:

SA FRANCISCO, April 2, 1867.

REV. MR. DWINEY:

SIR.—In the Sacramento Union of recent date, I saw the report of a discourse delivered by you, in which you speak in a manner highly derogatory of Spiritualism. I herein challenge you to meet me either in Sacramento or in this city, to continue four days, upon the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?

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Progressive Lyceum Register.

BOSTON, Mass.—Sunday at 10 a. m., at 544 Washington street, corner of Franklin and Chestnut streets, at 10½ a. m. and 7½ p. m.

BROOKLYN, N. Y.—3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues.

Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S. B. C. York, Conductor.

Charlestown, Mass.—At City Hall, at 10½ a. m., Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

Concord, N. H.—Sunday afternoon, at 10½ a. m., Dr. J. A. Bartlett, Conductor; Mrs. Fanzie Cohl, Guardian.

Chester, Mass.—At Library Hall every Sunday at 10 a. m., James S. Dodge, Conductor; Mrs. E. Dodge, Guardian.

Cloquet, Minn.—Sunday afternoon, at 10½ a. m., Dr. J. C. Dye, Conductor; Mrs. J. E. Sleeper, President Literary Circle.

Cincinnati.—Greenwood Hall, corner of Sixth and Vine sts., at 8 a. m., A. W. Pugh, Conductor; Mrs. Lydia Beck, Guardian.

Cleveland, Ohio.—At Temperance Hall, 18½ Superior street, J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Dover, N. H.—Sunday afternoon, in the Universalist church.

Dover, N. H.—At Library Hall every Sunday at 10 a. m., M. J. Matthews, Guardian.